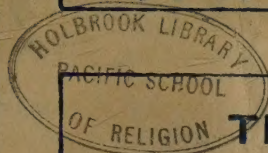


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## THE BIBLE IN KOREA

The British and Foreign Bible Society  
Thomas Hobbs

Notes on Old Testament Revision  
Alex. A. Pieters

A Public Health Aeroplane Trip  
Methodist Women Missionaries

## TEMPERANCE IN KOREA

The National W.C.T.U. Convention  
Mrs. H. H. Underwood

A Temperance Poster in Every Saloon  
E. Wade Koons

Poems  
Catherine Baker

MAY, 1940

SEOUL, KOREA.

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# The Korea Mission Field

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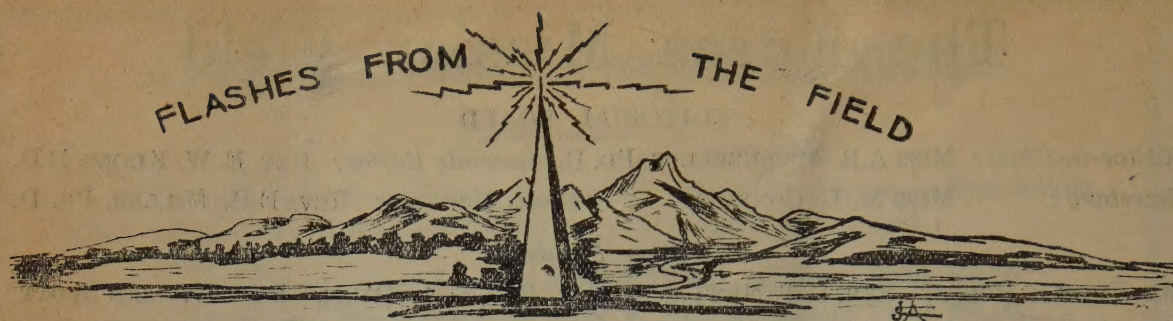
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Business matters, including subscriptions, should be addressed to Dr. E.H. Miller, c/o The Christian Literature Society. If such items are included in letters to the Editors, they should be on a separate sheet, to expedite handling.





**LAST YEAR'S SCHOOL-BOOKS** to the DROUGHT SUFFERERS—Korean boys and girls in the Primary Schools are sending their used text-books to the parts of the country where lack of rain and consequent crop failures last year have made living conditions very hard. The movement started early in April—with the beginning of the new school year—and by the 20th more than 30,000 books, besides new pencils and note-books, had been sent. A big school sent more than 1100 books, and a small school five !!! We do not know how many of these are Christian Schools, but surely the One who blessed little children is pleased, and accepts these gifts.

*Write-ups and pictures in the CHOSEN ILBO—Korean News*

**A MODERN PHOEBE**—"Servant of the Church—" Romans 16:1.

When the first missionaries came to live in Hamheung, Mrs. Kim, angered at her son's conversion, and the loss of his top-knot, which he cut off as a mark of becoming a Christian, joined a mob that stoned the Westerners. Soon she also was converted, and in baptism was given the name "Phoebe". From Toronto she received a certificate of Life Membership in a Canadian Women's Missionary Society. She decided to organize a "Life Membership Society" in Korea. Five yen is the fee for enrolment, and 1,500 women have joined, as a result of Mrs. Kim's untiring efforts. They belong to 45 local churches, from 40 to 166 in a church, and the fund amounts to ¥9,000.00.

Invested in land in Manchuria, the yield supports two women evangelists, and a third is soon to be added.

*Miss E. A. McCully,—United Church of Canada—Hamheung (Kanko)*

**BIBLE CONFERENCES**—These have long been a distinctive feature of the life of the Korean Church. In some places special conditions have prevented the holding of certain conferences and Bible institutes, but the following reports from various parts of the country show that, in the main, these most effective activities are still holding their own.

"Despite the shortage of food and finances caused by the very severe drought, 625 women, 35 more than last year, studied in the Annual Bible Conference, lasting eight days, including both country and city women, in twelve divisions."

*Rev. W. B. Lyon—Presbyterian North—Taiku (Taikyū)*

"Hamheung had 160 young women, later 60 young men, in enthusiastic Bible study."

*Miss E. A. McCully—U. C. C. Hamheung (Kanko)*

"In spite of increased costs to the students, Men's and Women's Bible Institutes were as well attended as last year, with 40 and 45 respectively, enrolled for a month."

*Rev. E. J. O. Fraser, U. C. C., Wonsan (Gensan)*

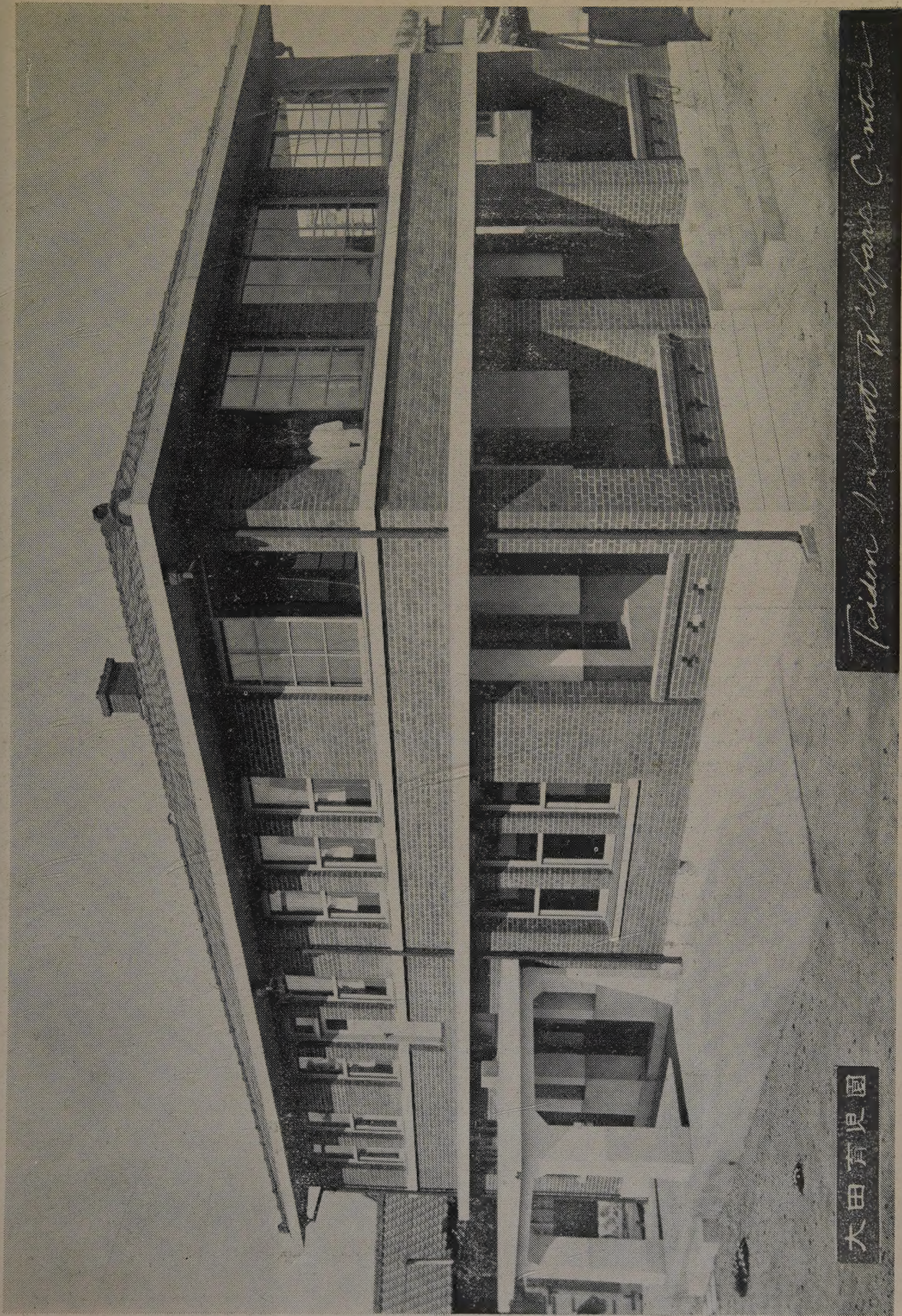
"All five Presbyteries in the Syen Chun Station field have conducted excellent Bible Conferences."

*Rev. H. W. Lampe, D. D.—Presbyterian North—Syen Chun (Sensen)*

See also Dr. Kim's items on page 89.

Turn to page 88



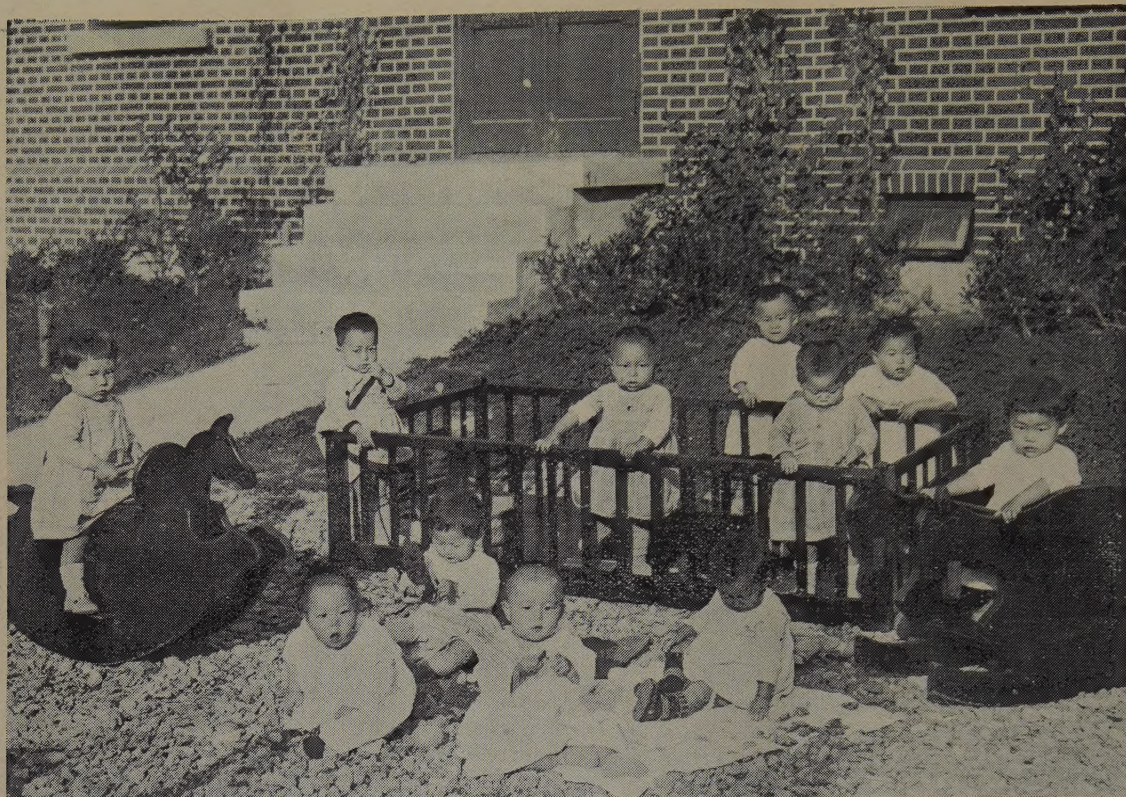


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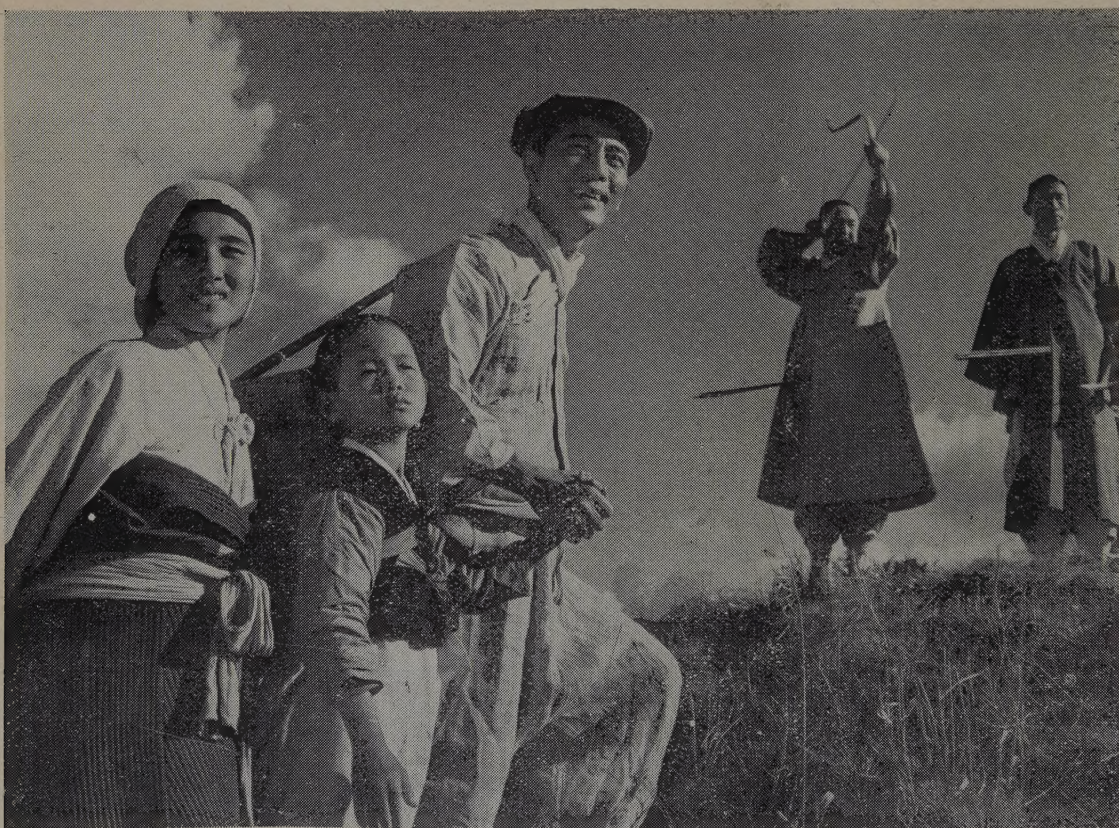
*Taiden Infant Welfare Center*

The Taiden Infant Welfare Center





At the Kongju Center



A Still from "The New Start"



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXVI.

MAY 1940

No. 5

### The Book in Korea

**K**OREAN CHRISTIANS have been taught first and last through the Bible. While others may answer the question, "Are you a Christian?" with "Yes, I am studying Christianity," the simple Korean invariably says, "Yes, I believe Jesus." As soon as he "decides to believe", he secures at least a Gospel and proceeds to search the Scriptures, which testify of Christ. So the great Church with its hundreds studying the Bible not only on Sunday, but days at a time in conferences, has grown, feeding on the eternal truth of God as revealed in His Word.

The British and Foreign Bible Society has been for many years the chief agent of translation, publication and distribution of the Scriptures in Korea. The 1939 report of the Society, called "For Wayfaring Men," puts in attractive form the story of the triumphs of the written Word through the ages. The first chapter, "Notable Pilgrims of the Book," gives the confession of great heroes who loved the Scriptures and carried them as companions in their adventures: Edward Wilson of the Antarctic, Bunyan, Livingstone and others. "Undaunted Pilgrims," the third chapter, tells of the experiences of colporteurs in many lands, our little country of Korea among them. These travellers who, in season and out of season, amid persecution, indifference and all manner of hardship preach and persuade others to buy the Book, are to be counted among the greatest of Christian workers. Elsewhere in this issue the stories of some of these colporteurs appear.

After believing Jesus the Korean Christian is taught to tell of Him to others. Many believers are self-appointed colporteurs. In my childhood there was old Theresa, one of the most earnest of the women whom my father baptized. Just a poor, half blind peddler, she nevertheless loved her Lord with such an overflowing joy that no matter where she set

down her pack of needles and sewing materials, she would get out her little books, and show her customer something more precious than gold could buy. Whenever she came into our home she always bowed in prayer first, and if refreshments were offered, however simple, she never failed to say grace over her cup.

Closely associated with the Bible and its teachings in Korea is the temperance movement. Total abstinence from intoxicants and even from the use of tobacco has been part of the Protestant message. Every Christian is catechized about these matters when he enters the Church. There has been, however, a curious tendency to limit temperance work to those who might become Christians. While the ideals of purity of life and temperance in all things come from Christian teaching, the benefits of better laws for public protection and of education regarding the evils of drink should reach far beyond the Church. The Woman's Christian Temperance Union is vigorously attacking these problems, for the fight grows more complex and difficult each year. Not only is the native Korean rice wine (sool) still popular, but foreign beverages are advertised in screaming signs and sold everywhere. New customs make abstinence difficult for those in any official position. The cities are full of little cafes, regarded as centers of vice. But a striking victory has been won in the prohibition of the sale of intoxicants to minors, which the poster on another page shows. It is a dazzling world of allurements in which the thousands of students who pour in from the country find themselves. Many have in their homes and churches throughout the country been provided with the shield of faith. May they not fear to use with it the sword of the Spirit, which is the word of God!

A.R.A.



# The British and Foreign Bible Society in Korea

THOMAS HOBBS, Secretary for Korea



**I**N SPITE of abnormal conditions and unusual difficulties Bible Society work in Korea in 1939 went steadily forward. The demand for the Scriptures is a good indicator of the state of the Church, and the fact that in no year was the demand greater is an encouraging sign. A steady increase from year to year in the sale of Scriptures from established bookstores would seem to indicate that the number of people reading the Bible is increasing. Sales from bookstores, of which there are 276 in Korea handling Scriptures, during the past five years were 96,089, 110,164, 114,914, 120,250 and 138,539 volumes respectively.

**Publication.** It was not an easy year for publishers because of the difficulty in securing the needed materials. As the months passed it became increasingly difficult to buy good paper. It is unfortunate for us that the shortage should come when we are publishing editions in the Revised Text. The more a Bible is used the more valuable it becomes, hence a good quality paper is essential to produce a satisfactory Bible. During the year we published 18,700 Bibles and Old Testaments, 66,000 New Testaments and 683,400 portions, a total of 768,400 volumes.

**Circulation.** Our total circulation was 868,378 volumes, being 11,363 Bibles and Old Testaments, 99,282 New Testaments, and 757,743 portions. This is a decrease of 72,038 volumes as compared with 1938. In Bibles and Old Testaments there was a decrease of 1,278, in New Testaments an increase of 12,606 and in portions a decrease of 83,366. The greater part of our circulation is by colportage, and the employment of fewer colporteurs more than accounts for the decrease in circulation.

**Colportage.** We employed an average of 54 full-time colporteurs, this being 11 less than in 1938. The average monthly sales per colporteur were 956 volumes. In September the selling price of the Gospels was increased from one to two sen. On account of abnormal conditions which made it inadvisable for a number of men to work together or to conduct special evangelistic services, we did not plan Gospel-selling campaigns, but arranged for two or three men to work together occasionally.

The Rev. W. B. Lyon, who superintends our colporteurs in the Taikyu district, reports on a week's work of a salaried colporteur in cooperation with local Christians.

By arranging in advance with the lay pastor of the nearby churches, nearly 20 zealous Christians were gathered to help the colporteur. The center from which they worked was an almost dead church, the building in disrepair and only one faithful family. The colporteur led an inspirational meeting every morning at daybreak and another after breakfast for the Christians that had gathered. Philipians was studied at these services. The day was then spent in house to house preaching and selling of Bible portions. Every evening for six days an evangelistic service was held in the church, which the non-Christians were urged to attend. As a result there were 29 who decided to believe and bought New Testaments (and of these 25 were educated young men), three former Christians came back into the church and 350 portions were sold to the non-Christians. On the last day an offering was taken for the purchase of a church bell and for mats for the church.



**Mr. I. W. Yang:** from 1911 to 1937 Colporteur Inspector and since then Superintendent of Colporteurs.

Three years ago when working with colporteurs on the East Coast I met a farmer named Kim Too Whan who was working in his millet field. After the usual salutation I asked him to buy a copy of St. Matthew's Gospel, and requested him to rest awhile and listen to the reading of a story from it. I read the first eight verses of Chapter 13. Then I explained how God sows good seed in human hearts, which is often taken away, leaving only the seeds of greed, wantonness, jealousy, pride, etc. to bring forth their evil fruit, and what a sorrow this is to God. "How would you feel," I asked, "if the birds picked up the grains of millet you have scattered in your field, leaving only the weeds to grow? What would you do at harvest time?" Explaining that the preaching of the Gospel, our visiting him that day, was sowing the good seed in his heart, I exhorted him to take good care of it, and allow it to grow in his heart and life. He bought the book and promised to read it. I have since heard that he not only read the book, but also went to the church at Tukchi, taking his family with him. He is now a deacon of the church.

**Colporteur Chung Kwan Hyuk,** gives an instance of a man who had a concubine becoming a Christian, and how he faced this problem:

About four years ago I sold a copy of the Gospel according to St. Matthew to a young farmer named Kim Myeng Kum, of Hamyang. He read it and was greatly impressed by the verse, "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you". As he worked in his fields he pondered over these words, and decided that he would become a Christian. He started to attend church. Before long other members of his family decided to accompany him, and now

the whole family, including his parents, are Christians.

**Mr. To Kyuwhan,** a graduate of the Government Agricultural College at Suwon, after filling positions at Chinju and Hamyang, was appointed chief of the Aneui district. Resigning from this position he engaged in various kinds of business. He bought a set of Gospels and started to read them. The fifth chapter of Matthew, especially the beatitudes, and the third chapter of John, particularly verse 16, greatly impressed him and led him to consider becoming a Christian. But he had a concubine, and realized that this was sin. His agreement with her was one that was not easy to break. They talked matters over. In the meantime his wife and children had become Christians, and the concubine also desired to become a believer. Eventually she decided to leave him so that she too could become a Christian. They parted without any ill feeling. She returned to her home, started to attend church, and has become an earnest Christian. Mr. To and his family attend church regularly and are leading earnest Christian lives.

**Colporteur Kim Ki Wha** gives an insight into how he deals with men and how his methods work:

Last spring when attending service at the church at Kimhai a brother, Mr. Pak Yongsoo, greeted me cordially and asked if I remembered him. I had to admit that I did not. He then reminded me of the time when I asked him to buy Gospels, and of how he took the books and gave me a slap in the face with them. Seeing that I did not retaliate, his conscience pricked him and he decided to buy a book. It was the Gospel of John. Later on he read the book and became interested in this new doctrine, of sin, of forgiveness and eternal life. Realizing that he was a sinner walking in the darkness of idolatry and not knowing God, a desire for this new life was



kindled in his heart and burned like a fire. He started to attend church, and there learned the way of the new life.

At Ulsan last summer I called at the house of Mr. Kim Chong Yul. I knew him to be very diligent in the worship of idols, and opposed to Christianity, not liking to hear even the name of Jesus. Accepting his invitation to come in I entered, and found him in a mood to listen. So I took the opportunity to talk to him of things which before he had had no mind to listen to. Some of his children were in the room and they implored their father to buy them a book. To my surprise he bought a set of Gospels, and having no money he gave me a cheap ring in payment. Then we resumed our talk about Christianity. After a time he turned to me and asked quite seriously whether I did not think he would have bad luck if he gave up worshipping the idols his family had worshipped for generations, and became a Christian. Then I realized that his heart was turning towards God and I explained as best I could the way of faith in Jesus Christ. Before leaving the house I read a portion of the third chapter of John, and offered prayer. From that day Mr. Kim read the Gospels and now attends church regularly.

Colporteur Cynn Yeng Hi tells of leading a fatherless boy to his Heavenly Father :

Last summer in the course of my house-to-house visitation I met a boy named Chung who had lost his father, and who was trying to support his widowed mother by working as a shoemaker. When he told me of the loss of his father, and what that meant to him, I was led to talk with him of our Heavenly Father, and to explain how he cares for us. The boy was greatly interested and moved by my reference to God being our Father. After some further explanation he declared that if God was His Father he would serve Him, as a father, to the end of his life. The young

man now attends the church at Yong Doo Ri regularly.

Colporteur Yi Myun Keun tells of an interesting visit to a carpenter's shop that produced good results :

One day I called at Mr. Yi Pil Yeung's carpenter shop in the Myungchun district and asked him to buy Gospels. "What is the use of believing in Jesus?" he asked. "He that believeth in Him shall not perish, but have everlasting life," I replied. Taking up his saw he placed it on my neck and asked, "Do you mean to say that if I saw off your head you will not die?" I explained that it referred to spiritual life, which is more important than physical life. "You are only hindering me, so get out and let me get on with my work," he said, and started to push me out of the shop.

He was an attractive young man and not bad tempered, so I continued to exhort him to buy.

"What is in the books anyhow?" he queried. Opening the Book of Acts I read to him the 12th verse of the 4th chapter.

"What is the price?" he asked. "Only two sen," I said, "or ten sen for a set of five."

He paid me the money, promised to read the books and we parted good friends. After a time Mr. Yi started to attend church, decided to become a Christian and was baptized. Later on he was appointed a deacon. He gave up his carpenter's work and started mining, at which he is doing very well. He contributes generously to the church and kindergarten work and is highly respected by all.

Colporteur Yi Yong Choo tells of a wonderful demonstration of the power of God to save men and women:

Mrs. Kim Kilsoon had great faith in the power of sorcerers and sorceresses and had employed them at her house on many occasions. She bought a set of Gospels and became interested in the Jesus doctrine.



Her husband, 60 years of age, was a drunkard. I visited the home, read the Scriptures and prayed with them. Mrs. Kim decided to become a believer and burned her idols. At this time she became very ill for three days. Evil spirits seemed to possess her, and she could hardly speak. I sang hymns, read the Scriptures and prayed, and this had a good effect on her. Evil spirits had been so real to her for so many years that it was a struggle to get free from them. Her husband decided to believe, and as they all prayed together peace came to the home. Husband and wife attended church together, and soon the other members of the family, ten in all, joined them. The victory in this home over drink and idolatry is a wonderful demonstration of the power of God to save men and women.

**Biblewomen.** Two Biblewomen, Mrs. Yi Nokeum in Hamheung, and Mrs. Kim Sara in Seoul, continued their work through the year. Mrs. Kim is one of our best booksellers. She is the mother of Rev. In Young Kim, head of Religious Education in Ewha College. The following incidents from Mrs. Kim's report show that she is energetic and resourceful:

Four years ago I visited the village of Nokbon and sold Gospels. In my preaching I quoted John 3:16 and explained its meaning. A Mrs. Kim bought a copy of John's Gospel and for four years has been reading it. I emphasized the importance of getting rid of superstition. In that village there happened to be twin brothers 30 years of age who had not married because of the superstition that, should one of them die, the other could not live. Mrs. Kim, believing what I said in regard to superstition, agreed for her niece to marry

one of the twins and found a girl that was willing to marry the other. A double wedding was conducted in the church. After the ceremony the happy bridegrooms expressed their thanks for what had been done for them, promised to take good care of their wives, and to serve God faithfully. Many people attended the ceremony, were happy to see the young men married and congratulated them. Both couples are good Christians and attend church regularly.

**Bible Sunday.** The last Sunday in May has for many years been observed in Korea as Bible Sunday. The number of churches taking a collection was 459 as compared with 312 in 1938, and the total amount ₩1,606.11 as compared with ₩1,115.86. In donations there was a small increase of ₩44.51, the amount being ₩827.72 against ₩783.21 the previous year. The total contributions on the field amounted to ₩5,060.83, being an increase of ₩3,161.76 over the 1938 total.

**Supporters.** Our plan to enroll supporters of the Bible Society, the Korean name of which has been changed to "Chosen Bible Society", met with gratifying results. Just over a thousand supporters were enrolled during the year, and up to the time of closing the year's accounts 708 had paid in their subscriptions amounting to ₩2,625.

**Conclusion.** The concluding note is one of gratitude: To God for His abundant grace that has been sufficient for our needs; to those who by their gifts made our work possible; to those who in intercession held up our hands; to those who co-operated with us in the work; and for the consciousness that His Word shall not return void, but shall accomplish that whereunto He has sent it.





# Notes on Old Testament Revision

ALEX. A. PIETERS

**T**HE REVISION of the first translation of the Old Testament into Korean was begun about twenty-five years ago. The need of such a revision was felt almost from the time that the translation was finished. The reason was that the work had been done hurriedly and mostly under the direction of one missionary, in order that the Old Testament might be made available for the use of the Korean Church with as little delay as possible.

While the revision was committed to a Board of Revisers, none of the members of the Board could give their whole time to it, due to other urgent work, furloughs, physical hindrances, etc. Also, the personnel of the Board had to be changed time and again, which not only delayed the work but caused a lack of uniformity of style, as well as a marked divergence in the interpretation of obscure passages.

By the year 1930 there still remained about one third of the Old Testament to be done, and this fell to Dr. W. B. Reynolds, Mr. Yi Won Mo, and myself. Finally, when all the books had been completed, the three of us felt that it was necessary to examine all the books that had been previously revised and bring them into harmony with the last ones. Yi Won Mo and I spent a year and a half reading those books carefully, correcting and sometimes even re-translating passages. These changes were all submitted to Dr. Reynolds for his approval, and the work was finally finished in the summer of 1938. With this brief introduction, I shall try to mention a few, very few, of the difficulties encountered in this work, since this is really the subject that the Editor of the Korea Mission Field wanted me to deal with.

One of the difficulties has been to work out satisfactory translations of obscure Hebrew passages. For our guidance we had twelve

versions of the Bible: Luther's and the Revised German; the Orthodox and Revised Russian; the Authorized, Revised, Moffatt's, Goodspeed's and Ginsburg's English; two Chinese and one Japanese; also a number of commentaries, both Orthodox and liberal, and two Hebrew dictionaries. Often several of the versions, and sometimes all of them, had different translations of the same passage, while the commentaries and dictionaries would differ widely in their interpretations. The problem, therefore, was how to arrive at a rendering that would somehow harmonize the different translations and interpretations. This problem was often made more acute by the disagreements of the Revisers, so that hours had to be spent before a compromise could be arrived at. Once in a while we had to resort to a majority vote. To illustrate: in Ezekiel 39:14, the question, "To whom does the phrase, 'that remain upon the face of the earth', refer?" was discussed for nearly an hour; and it was only after all the commentaries and versions were used that the opinion of the minority was accepted. Again, in Ezekiel 20:39, the phrase, "Go ye, serve ye every one his idols", was discussed for several hours, because one of the revisers would not admit that it was possible for the Lord to say this to the house of Israel. And even after the majority decided that there was no alternative to translating what the original said, the one member holding the opposite opinion wrote out a four-page statement, vigorously defending his position.

Great difficulties were, of course, encountered by the diversities in the Hebrew and Korean grammars. For example: due to the fact that the Korean verb has no form to express the third person of the imperative mood, various expedients had to be employed in the

See also "First Translations" by the same author in the FIELD of May 1938.



translation of the original, none of them absolutely accurate. In most cases **하제하오** had to be used, but "cause to do" was often not the exact meaning. The imperatives in the first chapter of Genesis,—“Let there be light.....” etc. had to be translated **빛치잇스라** etc., which is both awkward and inaccurate, since the literal meaning of this Korean put back into English is, “The light be thou present.” Yet, what would have been a better translation, (not paraphrase)? Again, in the third chapter of Job, the third person imperatives of the first nine verses had to be translated by **하엿섯드면**, ending them with **조할슬거슨** in Italics, giving the meaning “would that the day had perished”, etc.

One more difficulty has been encountered in the fact that so few Korean verbs have the passive voice. For this reason it has been necessary at times to create a passive, with the expectation that the Korean ear will get accustomed to the unusual sound.

Again, the question how to translate the present subjunctive has been puzzling, since the Korean subjunctive is used only with a past or a future. In order to give at least the approximate meaning of, “If I were hungry, I would not tell thee,” (Psalm 50:12) the concessive form had to be employed: **내가가령주려도 내게닐아저아닐거슨** etc., which really means, “For example, even though I am hungry, I will not tell thee, for, etc.....” Another instance is Job 16:4, “If your soul were in my soul’s stead...” The only way to convey the meaning was to employ an unusual expression “가령너희마음이 내마암자리에잇다하자”, which really means,—“For example, let us say that your mind is in the position of my mind.”

A very frequent difficulty has been found in the fact that participial and other modifying clauses always precede the word which they modify. In the very long and intricate sentences, with many interdependent clauses, it required a great deal of effort, and often ingenuity, to arrange the wording in a way that would not obscure the meaning; as for

example, Isaiah 14:19, where in the one verse there are five inter-related clauses. Or such verses as Jeremiah 32:3 5,—“For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith Jehovah, Behold, I will give this city into the hand of the king of Babylon...”, down through seven lines of the Hebrew text (eighteen lines in the English), all connected in one sentence, with the interrogation at the end.

Again, in passages like the eleventh chapter of Nehemiah, where the names of descendants of several generations are given, it was necessary to change the original words “son of.....son of...son of...” and to translate “son of, grandson of, great-grandson of, great-great-grandson of, etc.”, giving the Korean names of each of those relationships.

Another difficulty has been in translating words which had no equivalents in Korean. To cite one illustration: how was one to translate the very frequent expression in the Psalms, “from everlasting to everlasting”, when the only Korean word 영원, meaning everlasting, refers to the future? To say 영원브리영원까지 is to say, “from forever till forever”, which is as awkward in Korean as it is in English, besides not really expressing the thought of the original. But what else could one say, unless one were to employ a long paraphrase? In the absence of a Korean word for God, 하나님 has been employed as the nearest approach to it, although its real meaning is “honorable heaven.” But through the Old Testament we often come across the word “gods”, denoting all the material objects of heathen worship. To translate “gods” by 하나님들, “the honorable heavens”, would have been nonsensical. So with much hesitancy the word 신들 “spirits” was employed as a last resort; but, of course, it does not express the meaning of the original.

I have given the reader only a glimpse of the “snags”—and they have been very many—that have been struck in the work. But the greatest difficulty has been involved in the



effort to render in Korean the sublime poetry of the prophetic books, the Psalms and Job in a manner that would be as literal, as intelligible and as poetic as possible. One who has been reading the Hebrew Scriptures from his childhood can fully appreciate the impossibility to do full justice to the sublime language of the Hebrew poetry. For that matter, no poetry in one language can be adequately translated into another. The beauty and power of a poem cannot possibly be transmitted into the manner of expression of another people who see and think and picture very differently. This is much truer of translating the Scriptures, for here the

poetic liberties that are permissible in secular translation are entirely out of place in translating the Word of God. So it resolves itself to something like trying to take a photograph of a fine landscape and make it look like a Turner painting.

However, the Revisers have prayerfully and earnestly tried to give the Church the Old Testament in as good a Korean form as their own limitations and the inherent difficulties of the two languages permitted. In spite of all the imperfections of the translation, I feel sure that God will bless it to the Korean Church.

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## Spring in Korea

Cherry blossoms over the wall,  
High on hillside poplars tall,  
Gleaming bushes of "golden rain,"  
Beauty that stings the heart with pain,  
Violets—  
Spring in Korea!

Sunny nest spots down in the glen,  
Yes, and the good green grass again,  
Apricot blossoms bursting their hearts,  
Dreamy beauty that holds and smarts,  
Buttercups—  
Spring in Korea!

Lilac-hued azalea blooms,  
Willows like sly fairies' brooms,  
Hills renewed touching the sky,  
Misty beauty that brings a sigh,  
"Grandmother flowers"—  
Spring in Korea!

—CATHERINE BAKER



# A Public Health Aeroplane Trip from North to South in Korea

CONDUCTED BY METHODIST WOMEN MISSIONARIES

## Pyengyang

**W**EEKLY BABY clinics, with examination and instruction.

One full-time nurse for home visiting, instruction in Bible classes and kindergartens.

Milk station, preparing 60—80 bottles of milk daily, mostly for poor children.

MRS. W. E. SHAW in Charge

## Haiju

Mothers Club. Started 11 years ago, with 70 mothers now enrolled. They and their babies get physical examinations and instructions in taking care of themselves and their children. Lectures are given in which the mothers take examination at the end of the year. Prizes are given for making a certain grade, and also for the best babies, perfect attendance, etc. The need is for a new building for the development of the work, with a milk station and a day nursery.

MARIAN HALL, M. D., in Charge

## Seoul

Public Health and Child Welfare work is comprised of the following: Baby clinics, prenatal work, home visitation, health examinations in schools, mothers clubs, free bathing station, health institute for nurses once a year, milk feeding stations, including the making of soy bean milk, immunization work, nursery school and baby week once a year.

The Seoul Child Welfare Union was started in January, 1924, in the Seoul Evangelistic Social Center. Home visiting and caring for patients in their homes seemed so extraordinary that newspapers wrote about it. That spring a baby show was arranged with a thousand mothers and babies present. As each baby was given a toy, we had to buy out a couple of the local toy stores.

Soon after the baby show the Union was

organized. Doctors gave free time and several baby clinics and milk stations were started. As cow's milk is expensive soy bean milk was used for the poor children. It is being used all over Korea now, with more or less success.

In 1936 the public health quarters were moved from the Center to East Gate Hospital, where a new building for a nursery school was erected. Money for a doctor for public health work was also given, so on and on it goes!

ELMA T. ROSENBERGER, R. N., in Charge

## Chemulpo

Womens' Dispensary, Medical Dispensary and Baby Clinic. The dispensary was started in 1921 by Rosetta S. Hall, M. D., and the Baby Welfare work was begun by Miss Kostrup in 1923. With the help of a special gift the property was procured, and in 1931 the dream of a new building was realized. Since then both dispensary and baby clinic have been carried on in an up-to-date building. The dispensary work includes medical and minor surgical work, gynaecological and pediatrics, and obstetrical cases in homes. The average is 40—50 patients a day.

The baby clinic is held bi-weekly, with a couple of hundred babies enrolled. Until recently milk was supplied to babies in need, but due to high prices and uncertainty of supplies this has been stopped. Two large mothers' meetings are held each year, one at Christmas and one in June. The children are graduated from the clinic at the age of five. Last year there were 42 graduates, of whom 12 had a record of perfect attendance. We deal mostly with women of the middle class, but there are a good many of better means, as well as some who are very poor. The Bible-woman often finds needy families, which it is our privilege to help. She does valuable



work in the dispensary waiting room, and also visits in the homes. We hope to add a social service worker to the staff in the future.

ALFRIDA KOSTRUP, R. N., in Charge

## Wonju

*Wonju City Center works for*

Babies, little girls, young women, young men and also goats! The baby clinic was started several years ago and is now carried on by the district nurse.

Little Girls. A kindergarten was first started in a room under the church, but the need of a new building was met last spring. This brought the number up from 45 to 70. In the kitchen adjoining the kindergarten bean soup is served daily. Undernourished children are weighed and measured once a month. Poor children from the neighborhood come in for a bowl of soup once a day; at present there are twelve of those.

Goats are supplementing the beans, and sometimes the beans go into the goats!

Clubs. A group of educated young women make out their program for the year, following the four-fold ideal of physical, mental, spiritual and social growth. At Christmas time they make clothes for the poor.

Primary school graduates have a club meeting all day once a week, studying hygiene, cooking, sewing and Bible. Lately we had a week of camping in the empty foreign house.

There are two other clubs for girls who have never been to school. They are memorizing Bible verses, learning domestic work and reading. Some home craft has also been started; girls earned this year ₩101.00, and the women earned ₩30.00 by raising tomatoes and preparing the juice.

Since the new building was finished we have opened a reading room for young men; from 16 to 20 come each evening. They also have quiet games and pingpong in the adjoining building. The future presents great opportunities for social service, and the Church is interested and glad to help.

ESTHER LAIRD in Charge

## Kongju

*Infant Welfare Center Work*

The Kongju Infant Welfare Center includes five definite types of work.

(1) **Well Baby Clinic.** The Baby Clinic work was started in 1923 in connection with the dispensary. In 1926 a special gift provided an addition to the building and other departments were added. The baby clinic is semi-monthly for Korean and Japanese babies. We have a couple of hundred enrolled.

(2) **Milk Station.** The Milk Station is a busy place, preparing about a hundred bottles of milk a day. Some go out to the homes, others are used in the nursery.

(3) **Midwifery in Homes.** The Midwife receives about fifty babies a year out in the homes, and follows them up at least ten days after. Most of our clinic babies are recruited from that group, and they are the "Better Babies."

(4) **Day and Night Nursery.** The Nursery started in 1930 as a day nursery school, but the greater need seems to be to keep small babies both night and day. The nursery is always filled with motherless babies, or babies whose mothers are sick. Some of our children have stayed one or two years.

(5) **Training of Baby Nurses.** We are giving High School girls a two year course in baby work, diets and training, and Primary School graduates a three year course in the same work. Some of those girls continue in the work; others go out to make their own homes, and still others go into nurses' training schools.

## Taiden

*Taiden Infant Welfare Center*

The Taiden center is an outgrowth of Kongju and has the same types of work.

Work in Taiden was started in 1932 when the Provincial Government capital was moved from Kongju to Taiden. The parents of the babies that were moved and the Government provided a place where a clinic and a milk feeding station were started. The work was carried on in that place until 1939, when



friends in the United States and Denmark provided money for a new, up-to-date building which has just been occupied.\* The building is on church property and is a gift to the Korean Church. The work was started in the new building only about a month ago, but it is filling up with babies and threatens to be a busy place.

The work in the Kongju and Taiden Centers has been hard hit by the present high prices of milk and other supplies and the difficulty in obtaining them, although the officials are giving us all possible aid in securing them.

I regret to say that our work in the Kongju and Taiden Centers is almost exclusively among the better economic class of Koreans and Japanese, because my bills have to be paid and they are the only ones who can help me do it. We are hoping that the Mission soon will be able to give us an appropriation for that work, so that we may be able to help the poor as well, and through it all glorify the Christ we try to serve.

#### *One of Those Who Returned to Thank Us*

The first day of school is a great day in Korea, and especially if the candidate is a boy. The morning the schools opened, as I was busy in the baby clinic some one announced that there were guests to see me at the front door. I went out to meet them and there were three people,—a fine boy in his new school uniform, brass buttons, cap and all the riggings that go with it; a bigger boy with a large lunch box

filled with food, and a man with his face hidden in his hands, shaken with weeping. As I came out he got control of his emotions and looked up at me, half shame-faced and smiling. As I saw his face I recognized a Japanese shopkeeper of Kongju and was reminded of another morning some six or seven years ago, when a girl of about twelve rushed into our nursery with a small bundle saying,

"My mother is very sick, please take care of my little brother. My father will come later."

The girl dropped the bundle and was off before we could inquire as to where she belonged; but the father did come later, and the mother died that day. Hirotsume, the bundle, stayed with us three years; by that time he was a sturdy boy and his father and sister wanted his company at home. The father never married again and they have been most grateful to us ever since for our help in their time of trouble. There has never been a Christmas that they have not sent fruit to the nursery and the staff. On this particular first school day the father and the boy came to thank us again for what we had done for the boy while he was a baby. When the father saw the children playing in the nursery he recalled the time his boy was there, and was overcome with emotion. In the food box was a specially prepared lunch for the staff. That family will never forget. There are others, and such as these add greatly to the joy of our work for the children.

MAREN BORDING, R. N., in Charge

### Commit Thy Way

"Commit thy way unto the Lord."

The narrow way of jostling crowds,

The wide way, desolate-seeming,

The intersecting trails of nettling difficulties;

The blundering way,

The unknown way.

The daily way of old, familiar paths,

The two-forked road of indecision,

The way you lost—

Commit it all to God, and trust in Him,

And He will act—

With smiling tenderness

And love and wisdom He will act.

Commit your way to Him.

—CATHERINE BAKER



# Notes on the National Convention of the Woman's Christian Temperance Union

MRS. H. H. UNDERWOOD.



NEXT YEAR the Japanese Woman's Christian Temperance Union celebrates its fiftieth anniversary. The National Convention in Tokyo this April was a model of dignity and freedom. More than three hundred delegates were there from Shanghai, Manchuria, Chosen, and from all parts of Japan. Reports were read from Formosa and distant cities which could not send delegates. Wherever the Japanese have gone, there to work among their own people, have also gone the Christian Church and the W. C. T. U. All are intensely loyal to their Tokyo home. Last year, for example, the Keijo Local sent one hundred Yen to headquarters.

Much work of family relief and of Red Cross activities was reported. Their grasp of national needs and their freedom of discussion was most refreshing. Suffrage for women was of little interest to our Korean delegates, but the discussion brought out vital problems of securing milk and eggs for growing children, the pressing need for cotton cloth or rayon "that will not melt in the first wash". They knew their statistics on the appalling amount of tuberculosis in the primary schools, and recommended more eggs and better food instead of expensive hospital care. It may be only a coincidence, but cheap eggs flooded the Tokyo markets within a week after the convention!

Our Korean delegates were heartily welcomed, their reports received with enthusiasm, their special problems understood. The need for a separate headquarters in Chosen for work among Koreans was fully recognized. Chosen will send only one sen permember to Japan, keeping nine sen for the work here.

Tokyo will continue the subsidy of ¥500 a year through 1940 and 1941. Great appreciation was shown of the programs, posters and other exhibits from Chosen. Our problems and our delegates were made an integral part of the convention and of the national work.

The most amusing discussions were those on methods of securing new members and raising money. Meetings held directly after church and every member canvasses seemed most effective for the first. Church suppers, benefit concerts, chillblain salve in winter and kimono cloth for summer, all brought delighted laughs and hearty applause.

The "Fujin Shinpo", the monthly magazine, has passed its 500th number. It still has financial difficulties in spite of many advertisements and a circulation of 7,000. The children's "Shonen Shinpo" makes no effort at self-support. Both were highly praised many times by many speakers all through the convention.

I understand little Japanese, so this report is not complete and may be inaccurate. I felt that little direct temperance work was being done outside the main office, but that wide Christian social service was being carried forward everywhere. The Japanese Christian "Kyo Fu Kai" has not reached the ten thousand membership mark, their budget is just over ¥19,000. But those three hundred splendid Christian women gathered in Tokyo showed me the desire of Christian leaders to welcome and assist Korea in all her efforts toward righteousness. They also brought the comforting assurance that, wherever their own people go, the Christians of Japan will work for their salvation.



學生及生徒  
未成年者<sub>は</sub> <sub>は</sub> <sub>は</sub>

出入

을 拒絶합니다  
を 拒絶します

昭和十五年二月十三日  
昭和十五年二月十八日

印刷  
發行

編輯  
發行人

京城府總路二丁目九一  
密義

斗

發行所 京城府總路二丁目九一  
朝鮮基督教會

印刷人 金提  
印刷所 京城府三町二〇  
印刷所 京城府三町二〇


"STUDENTS AND MINORS ARE NOT ALLOWED TO ENTER"



## A Temperance Poster in Every Saloon and Cafe in Chosen

The poster is reproduced on the opposite page. It says:

**"STUDENTS AND MINORS ARE NOT ALLOWED TO ENTER"**

 **EIGHT YEARS AGO** the Federal Council of Protestant Missions, acting on the recommendation of its Committee on Temperance, voted to "request the authorities to apply in Chosen the laws in effect in Japan Proper, regarding liquor, as pertaining to minors".

In the administration of His Excellency Governor-General Ugaki, this was done, and it was forbidden to give or sell liquor or tobacco to minors. Back of this wise action stand those whose efforts brought it about. Not the least of them is Rev. S. S. Song, a Korean minister of the Presbyterian Church, who had campaigned on this matter for years, both in this country and in Japan Proper. He secured signatures for a great petition, he roused interest in the project, he interviewed officials, even to the Premier. The W. C. T. U. helped finance his campaign, and Dr. C. A. Clark backed him in every way, enlisting support from far and near, and carrying on in the face of indifference and lack of funds.

But even the best law will not enforce itself, and the next step was to organize a "Committee to Encourage Enforcement." This also has been Mr. Song's work, and many influential Japanese and Koreans are now enlisted. This poster is one result of the Committee's work. The Liquor-Sellers' Association of Seoul furnished notices like this to each of its members, to help them get rid of students and others who tried to violate the law.

The Foreign Auxiliary of the W. C. T. U. has printed ten thousand on thin paper, to be pasted on the wall, and a thousand on cardboard, with a string for hanging—printed on both sides, so they can always be read.

Individuals, churches, Womens' Clubs, and local W. C. T. U.'s buy them in hundreds, to give to the keepers of drinking-places. It is hard to refuse them, for all the poster does is to help keep the law !!!

This is only one activity of the KOREA FOREIGN AUXILIARY of the WORLD WOMAN'S CHRISTIAN TEMPERANCE UNION. See page 84 for notes on the recent National Convention of the Japanese W.C.T.U. This was attended by Mrs. Kuroda, President of the Chosen Chapter, Mrs. Helen Choi, President of the Chosen Branch, Miss Chang Chung Sin, Executive Secretary; by two members of the Seoul Korean Union, and by Mrs. Anna B. Chaffin, President, and Mrs. Ethel Underwood, Executive Secretary, of the Foreign Auxiliary.

The first W.C.T.U. in Korea was organized about thirty years ago. It had a checkered life, till in 1923 Miss Christine Tinling, representing the World Union, roused interest that resulted in the organization of the Korean W.C.T.U., and of the Foreign Auxiliary. In 1939 the former became a Branch of the National W. C. T. U.

Through the Foreign Auxiliary the World W. C. T. U. has made annual grants, which have financed a variety of activities. Essay and Poster Contests for Korean high school and college students, newspaper advertising, and a large variety of literature have been among them. One year 25,000 blotters, each with a temperance message, were distributed among students all over the country. In 1937 a Korean delegate was sent to the World W. C. T. U. Convention in Washington, and she

*(Turn to page 88)*



# The New Start—A Korean Picture

E. W. KOONS

**T**HE MOVIES "pack them in" all over Chosen. Usually there are three shows a day, each with News Reels and two Features, one usually from abroad, and at least one made in Japan.

A Korean newspaper of April 7th carried a still from "Boys Town", showing Mickey Rooney, Spencer Tracy, and Pee-wee, with a long approving write up. It says, "While there is not a girl in the story, yet it is full of tears".

Japan has had movie companies for years, and while some of the films are no better than Hollywood at its feeblest, several, even among the few that the writer has seen, are sincere and well acted.

Three years ago the Chosen Cinema Company began production, and it has made two full-length films and is working on a third. The Frontispiece is a still from SAI CHULBAL—THE NEW START—the second of these. It was written and directed by Mr. K. W. Lee, and photographed by Mr. S. O. Yang. The actors are Koreans also; the only Japanese was Mr. Morita, who had charge of the sound recording.

A story of rural life that might have taken place in any village, with few properties, only Nature's scenery, and apparently no artificial lighting, with costumes and settings of to-day, its simplicity and fidelity to life, and the absorption of the actors in their parts, made the writer enjoy seeing it three times.

The LEE family—PONG SU, the father (Mr. W. H. Sub) NAN SUN CHUNG—not LEE—his wife (Mrs. Y. P. MUN) and the sons SEI TUK and SEI MIN—goes from poverty to wealth and back to poverty, and the father and sons make a NEW START. Mrs. Mun is easily the star. She lives in Seoul, and between plays she "keeps house for her family, like anybody else".

The story opens with the four on the road,

PONG SU carrying his pedlar's pack of small wares to sell at the farm-houses, SEI MIN on NAN SUN'S back, and SEI TUK trudging manfully along. The picture is taken as they stop to watch an archery contest, a familiar sight in spring and fall.

A piece of luck gives them a farm, and hard work puts them on the way to prosperity. But NAN SUN knows that money in the purse makes liquor a temptation, and she induces PONG SU to promise to quit drinking. He keeps his word, even when, after he has won a fine young bull as first prize in the wrestling tournament, his friends insist that he must celebrate. The wrestling match, evidently a genuine one, is the only crowd effect and it is excellent.

Twenty years pass, and PONG SU is a wealthy farmer. The ambition of every Korean family is realized, for SEI MIN is in college in Seoul. But the temptations of the city have been too much for him, and have stolen both time and money. When one thinks what some producers would have made of this part, the restraint with which it is shown is refreshing.

SEI TUK, at home, has a new angle on the story of the elder brother of the Prodigal Son, for he has borrowed money and lost it in a mining venture. The mother, trying to find her boy after SEI MIN had flung himself out of the house in a rage, falls over a cliff and is killed. The ruin of the LEE Family is complete.

Then follows the climax, and words will doubtless fail to convey the feeling it arouses, though in the picture it is convincing. PONG SU takes these two young men, who have never known what it cost to wrest a living from the ground, and sets them to plowing. SEI TUK guides the plow, while SEI MIN, in place of the bull, barefoot and sobbing for breath, drags it up and down the furrows. The



father berates them, and at last, losing his temper, beats them with all his strength. while they cower on the ground without a word.

PONG SU goes back to the house, now owned by the money-lender, and in a poignant moment we see him push down the stone wall that he and NAN SUN built together when they came to their first home. It falls with a crash that tells how completely he has broken with his life there, and he takes his pedlar's pack and goes down the road, this time an old

man, alone, to make his NEW START. He has left a letter for the sons, and they too start to make something of their lives.

Religion begins and ends the picture, for as the family crossed the last mountain-pass on their way to the new home, each one threw a stone on the heap beside the road, the customary offering to the spirit of the mountain, and PONG SU's last gesture is to throw a stone on the same heap, as he squares his shoulders and sets off once more.

FLASHES—Continued

**FIGHTING THE SALOON on ITS OWN GROUND**—A group of mothers meets each week at the Christian Social Center in Chulwon. The Center workers found that many of them were worried about the great amount of time their husbands spent in the wine shops, and the habits resulting from these visits.

At the last meeting in February, in the way of offering something constructive to take the place of the social life usually connected with visits to wine shops, the mothers learned to make table games for adults. Most Korean homes have no social life for adults, and even at the New Year season when they have time to play, they do not know how to enjoy themselves, or entertain their friends through the use of wholesome recreation.

At this meeting the mothers learned to play three games, and each made her own set to take home. Out of "World Outlook" covers, jigsaw puzzles were made; painted wooden knitting-needles became the game of Pick-Up-Sticks; and Chinese Checkers was made on paper, with buttons for the men. How proud they were of their new games! All felt that they had faced a problem, made a constructive approach to the evil of social drinking, and met the need for wholesome recreation in the home.

(Miss) Patricia McHugh,—Methodist—Chulwon (Tetsugen)

(Continued from page 86)

brought back a vision of what women can do through this world-wide movement.

Since October of 1939, the Auxiliary has made a drive to circulate printed matter already in hand, and it reports the following distributed:

7,300 magazines

5,800 Temperance Readers.

2,000 Temperance Posters

700 Copies "The Effects of Alcohol".

It has sold one-third of the "Don't Drink,

Save Grain" Posters and the Children's Story Books, recently published by the Chosen Branch, and has made possible the publication of a Letter to Parents Who are Sending their Daughters Away to Work. It tells of the dignity of honest labor, warns against the dangers of the city, gives addresses of reliable Employment Agencies, and also of a Christian Social Worker, with an invitation to come to her in case of need.



# The Protestant Church in Chosen

The month of April brought again freshness and cheer to activities in churches and church organizations. The coming of spring inspires hope and vigor after long months of winter with suffering on account of the severe drought of last year. The green color in fields and hills promises a year of good crops and a happier life. Churches are full of new faces, and church schools are rejuvenated with the incoming groups of students. These institutions have a great opportunity to lead these people in the Christian way of life and in moulding them to the pattern of Christian teaching.

It was reported in the March issue that there was a definite move for organizing a separate general assembly including nearly all presbyteries except those of Whanghai and Pyungan provinces. The first meeting for organization was scheduled for the early part of March. The better sentiment of the Presbyterian Churches, however, prevailed, and consequently the meeting was not convened. The division, which had caused much worry to many Christians, did not occur. While there may be differences which urge efficient separate organizations, the church possesses something which enables it to surpass all small differences. When we realize that the trend of church history in the present generation is following the step of ecumenical unification, any subdivision of any denomination is going against the age. All earnest, thoughtful Christians ought to make every possible effort for the united cooperation of all Protestant Churches in Chosen.

The beautiful service of installing the founder and the president of the Sa-punga Theological Seminary, Manchukuo, was held on March 12. The school is an inter-denominational one. The Korean population is greatly increasing in that part, and churches too keep step with the development of Korean neighborhoods. The theological school has a great task to fulfill in this new, wide field. Rev. Cheung Kyung-Ok, president, served the Methodist Theological School, Seoul, for many years, teaching systematic theology. He is one of the leading writers in the Korean Church, contributing many scholarly works while he was in Seoul. We hope prayerfully that he may have a successful administration as head of the new institution.

The Sunday School Convention for representatives of all Sunday schools in Korea, was held April 7-9 in the Japanese Congregational Church in Seoul. Many prominent visitors from Tokyo as well as from Manchukuo, delivered instructive lectures. The motto of the meeting was, "The Advancement of Sunday School Work". During the conference Miss Lena Knapp, of Ewha College, spoke on "The Modern Trend of Religious Education in the U.S.A.". The address brought illuminating knowledge. In addition to the regular delegates many Sunday School teachers were present, and the conference as a whole was instructive and timely, since April is the month for reorganizing Sabbath Schools.

The Japanese Temperance Union will hold a special meeting in Tokyo for three days, beginning May 3rd. In connection with the conference, which will discuss plans for the ensuing year, a committee will be organized for the study of temperance problems in Japan. Representatives of all temperance associations in factories, mines, and villages where drinking is barred, with all active workers for the cause, will meet. On account of the drought of the last year, rice is scarce, and it is disheartening to see grogshops and other places full of people. The church has a definite field of great service in this line.

The Bible class for all churches in Hongsung District of the Methodist Church was held during the last week of March. More than one hundred people attended the class, and in the evening addresses were given by Rev. C. P. Kim, Songdo. More than 300 people attended. The people in these meetings decided to establish an orphanage. The plan has been in the mind of the church for many years, but it will be realized in the new enthusiasm gained in the Bible class of this year.

The Bible institute for women in three Presbyteries of Anju, Pyungyang and Pyungsan will be held for a week, beginning May 3rd. The strength of the Presbyterian churches in the past was in these Bible classes. Annually more than two thousand people have gathered in such institutes. Many leading pastors of Presbyterian churches will participate, and the meeting is being looked forward to with great expectation.

## Presence

Wherever men and women toil,  
Wherever hearts are crushed by sorrow,  
Wherever little flocks are shepherdless,  
Or there is wrestling with the tempest;  
Wherever there is need, perplexity,  
Darkness, disease,  
Loneliness—  
There am I.

There am I to comfort and to cheer,  
To walk, and talk, companioning the road;  
To lend my strength against the storm.  
I am bread, I am the living water,  
I am light and life.

I am the answer  
To the faintest prayer—  
Verily, I am near.

—CATHERINE BAKER



## Contributors' Column

The Rev. A. A. Pieters, a senior member of the Presbyterian Mission, North, came to Korea in 1895 as a worker in the Bible Society, and joined the Mission later. A brilliant linguist and scholar, he has given much time to literary work along with his evangelistic assignment. Many are the places that will miss his keen, steady work and his generous sympathy when he retires to America next year.

Mr. Hobbs has been in Korea since 1911, and a secretary of the British and Foreign Bible Society since 1913. He says he has walked "pretty much all over Korea", from north to south, and east to west, sharing the labors and life of the colporteurs whom he was directing. In an especial way he belongs to all the missions, and is welcomed as one of their own in every station. It is a story of real achievement that his article tells, and much of it we know is due to his modest but unflinching devotion.

Miss Bording, who compiled the reports on child welfare work, was transferred from the Woman's Foreign Missionary Society in the Philippines and joined the Korea Methodist Mission in 1922. She began a work for little children that has spread far and gained not only the gratitude of many parents, but the favor of the government. Miss Bording's services have won for her the right to practice medicine in the province in which she works. Each section of this reports tells of service which must especially please the Master, who went about doing good.

Miss Baker has kindly given us permission to reprint these poems from her volumes, "Korea in Spring" and "Mountains and Molehills". In 1928 Miss Baker was transferred from South China to the Woman's Foreign Missionary Society in Korea and has been on the faculty of Ewha College ever since. Her deep insight into the beauty of Korea, whether of the land or its people, and her gift of exquisite expression have endeared her to those who love this country.

Mrs. Underwood, then Ethel Van Wagoner, came to Korea in 1912 to teach in the Seoul Foreign School. In 1917 she married H. H. Underwood, now president of Chosen Christian College, which his father founded. The famous Underwood hospitality includes the hundreds of boys and all connections of the college, the mission and foreign community, and many guests from abroad. Even in the midst of such an overflowing life Mrs. Underwood confesses that the need for temperance work has stirred her much of late. A new vigor in the W.C.T.U. is one noticeable result.

## Announcement

The Annual Meeting of the United Church of Canada Mission is scheduled to open at Kashinpo on June 30th, *not on July 30th*. The date in the Prayer Calendar is incorrect. The Annual Retreat will be held on June 28 and 29.

## Notes and Personals

## United Church of Canada Mission

*Left on Furlough*

Miss Mary Thomas, Hoiryung.  
Miss Ada Sandell, R.N., Hamheung  
Miss Dorothy McBain, Sungjin

*Resigned from Mission*

Dr. & Mrs. D.M. Black, Lungchingsun

## Northern Presbyterian Mission

*Returned from Furlough*

Rev. & Mrs. J.B. Livesay, Chairyung

*Resigned from Mission*

Dr. & Mrs. W.H. Chisholm, Syen Chun  
Miss Marjorie Hanson, Syen Chun

## Southern Presbyterian Mission

*Furlough Advanced*

Dr. and Mrs. L.T. Newland of Kwang Ju.

*Born*

A son, John Dundass, was born to the Rev. & Mrs. Paul Winn, Soochow, China, on January 5th. Mr. Winn is the son of Dr. and Mrs. G. H. Winn of the Northern Presbyterian Mission in Chosen, and Mrs. Winn is the daughter of the late Dr. Charles Lewis and Mrs. Lewis of Paoting-Fu, China.

*Died*

Mrs. Bertha Kimmerer Irvin, widow of the late Dr. C. H. Irvin, in her home in Pasadena, California.

Dr. and Mrs. Irvin came to Fusan as members of the Northern Presbyterian in 1893. They resigned in 1911. In 1897 Mrs. Irvin reported a night school of girls with an average attendance of sixteen. The Girls' Academy was opened in 1909, in her charge. When she resigned the school plant was "the finest and best equipped in the Mission." Dr. Irvin died in 1933. They are survived by their only child, Roderick, formerly Manager of the Corn Products Company, now living in New York City.

## With Our Publishers

The FIELD this month comes folded instead of being tightly rolled. The ideal way to mail it would be in an envelope large enough to let the magazine be mailed flat, but paper for such envelopes is not to be had. We trust that the new style of mailing, which seems the best we can do under present conditions, will meet with favor from our readers.

You may find that the offer to mail marked copies of the magazine, or to supply re-prints of any article, that appears below the Table of Contents of this number, will help you solve some publicity problem. It is worth reading.

Requests have been received for the following:

Royal Asiatic Society (Korea Branch) Transactions Volumes I and XII. They are both out of print.

Korea Review, 1905 Volume Five, Number Three.

Anyone who is willing to dispose of any of the above, is asked to send details—condition, suggested price, etc.—to the Business Manager of the Korea Mission Field.



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This book is not the opinions of any one person, but documented history over a period of fifty years. Read it and see what great things the Lord is doing in Korea. 1939-40 conditions in the Church are difficult but the Church still lives and will live.

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